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REVOLUTION OF 1688,

AND

HISTORY OF THE

Orange Association

OF

ENGLAND AND IRELAND.

BY

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C O N T E N T S .

STATE of the Protestant Church in 17th Century—Causes which led to the Revolution—Landing of William, Prince of Orange. ORANGE ASSOCIATION of Exeter, 1688, followed by the flight of James II. State of Ireland—Brass Money and Slavery. Formation of ASSOCIATIONS—Siege of Derry—Battles of Boyne and Aughrim—State of Ulster previous to the formation of the Orange Society—Battle of the Diamond and Flight of the Rebels, 21st September, 1795—First Orange Lodge formed—Records in favour of the Association.

REVOLUTION OF 1688,

AND HISTORY OF THE

Orange Association of England and Ireland.

BEFORE entering into the subject of the "Revolution of 1688," and the causes which led to that happy event, it may be necessary to describe briefly the condition of the Protestant Church in the 17th century. That century opened with the Gunpowder Plot. In that century the Protestants in Austria and Bohemia, in the valleys of the Piedmont (1655) were cruelly persecuted--the Huguenots were exiled from France--all the countries of Europe, Asia, and America were crowded with Romish missionaries. The college and congregation *de propaganda fide* were formed, and both munificently endowed, and every agency that wealth, influence, power, subtlety, superstition, and cruelty could devise were carried into effect to extinguish the Reformation.

In England, Charles II. had secretly become a Papist, and James had openly avowed himself a votary of that faith; licentiousness prevailed at the court, and everywhere infidelity never raised its head so high. The names of Hobbes, Shaftesbury, Rochester, and Herbert--only for a Boyle, in Ireland, and a Newton, in England--must have been deemed the master spirits of that age; these names sufficiently attest that the *rank*, the *wealth*, and *genius* of England were tainted with unbelief--*these* were the tides that ran against the Christian Church in the 17th century.

Within a few hours after the death of Charles II., his brother, the Duke of York, was proclaimed King in London, by the name of James II., whose memory is a reflection of tyranny, brass money, and wooden shoes. As soon as the Lords returned to Whitehall from proclaiming the King, he assembled the Privy Council, and made a speech, from which the following is an extract;--"I shall preserve this Government both in Church and State, as it is now by law established. I know the principles of the Church of England are for monarchy, and the members of it have shewn themselves good and loyal subjects; therefore I shall always take care to defend and support it." How far he did so remains to be seen.

This speech was published the same day, and had the approbation of all parties, so that before night he was called "James the Just."

The first shock that was given to his Protestant subjects was to behold their King go publicly to Mass, even on the *third day* after his accession to the throne. He also instructed Huddleston, a Priest, to declare to the world that the late King died a Romanist. In the meantime numerous addresses from all parts came pouring in, amongst others, one from the Quakers, in the following strain;--

"We are come to testify our sorrow for the death of our good friend Charles, and our joy for thy being made our Governor. We are told that thou art not of the persuasion of the Church of England, no more than we; therefore we hope that thou wilt grant *us* the same liberty which thou allowest thyself, which doing, we wish thee all manner of happiness."

The "Test Act" now filled the minds of every one, and plainly proved that the King was resolved not only to encourage Papists, but to make it the established religion of the Three Kingdoms.

Although Monmouth's rebellion was at an end, the forces were continued and increased; and not only so, but Roman Catholics were made officers without taking the oaths and test as required by Act of Parliament. In fact, to such *extremes* did this infatuated Monarch go, in his zeal for propagating Popery in these countries, that Pope Innocent XI. cautioned him as follows:—"I am highly pleased with your zeal for the Catholic religion, but am afraid you will carry it too far; and, instead of contributing to your own greatness and the advancement of religion, you will both do yourself and the Catholic religion the greatest prejudice by attempting that which can never succeed." At this time the Jesuits erected colleges and seminaries in all the considerable towns of England. Four Popish Bishops were publicly consecrated in the King's Chapel at Whitehall, and monks appeared in the habits of their Order, and scrupled not to tell the Protestants that they hoped in a short time to regain possession of their lost property.

We come now to 1688, the third year of King James's reign. He had promoted his great work (as he called it) with surprising rapidity. He had dissolved his parliament, and invested himself with absolute authority. The laws of the realm were openly violated; the privy council wholly Popish, and under the direction of a Jesuit (Father Peters); the chief places in the court and kingdom possessed by persons of the same religion: in a word, he that was destined to be the last of the unfortunate Stuarts was, at all hazards, resolved to complete his work, backed by an army of 15,000 men, encamped not half a-day's march from the capital.

The publication of a second declaration for liberty of conscience, which the King ordered to be read in all churches, was striking at the root of the Protestant religion. Several Bishops, who were in London, in order to avoid the impending blow, drew up a petition to his Majesty, wherein they signified that the proceeding was illegal—as had often been declared in Parliament in the years 1662 and 1672, and the beginning of his Majesty's reign.

When the Bishops returned to the King for an answer to their petition, they found the notorious Jeffries in the council chair; who, after his usual intemperate language, by the King's order, sent them, under a strong escort, to the tower for trial. Their names were thus recorded at the time in rude verse—

Lloyd, Bishop of St. Asaph,
And Ken, of Bath and Wells,
Lake, Bishop of Chichester—
Of these the historian tells.
White, of Peterboro',
And Turner, of Ely;
Trelawney, of Bristol,—
Their names will never die.

These, with Sancroft, the Primate,
 Concerted an address,
 In which they one and all refused
 To stain their consciences!
 The King was in a fury,
 And, with despotic power,
 He took them into custody,
 And sent them to the tower.

After a protracted trial, these eminent divines were finally brought up on Saturday, 30th June, to the Hall of Justice, to hear the verdict of the Jury—"Not Guilty,"—which produced such loud and continued applauses and rejoicings, that the city seemed at night to be one continued fire. Much sympathy was shown generally by the people of England for these persecuted and spirited divines; their pictures were publicly sold in all the printsellers' shops, and bought up in vast numbers as portraits of the guardians of the laws, liberties, and religion of their country. Amongst other poems which were written on the occasion of their imprisonment, the following was the concluding part of each verse, composed in favour of the Bishop of Bristol—

And shall Trelawney die, brave boys,
 And shall Trelawney die?—
 A hundred thousand Cornishmen
 Shall know the reason why.

Matters being thus brought to a crisis, and the King still determined to rush forward in the same course in which he was already, by his precipitate career, so fatally advanced, many of the most considerable persons, both in Church and State, made secret application to the Prince of Orange, grandson of Charles I., and son-in-law of King James II. The Bishop of London, the Earls of Danby and Nottingham, with many of the leading nobility and gentry of England, though of opposite parties, concurred in the invitation to the Prince. Thus, all faction was for a time laid asleep in England; and rival parties, forgetting their animosities, secretly concurred in a design of resisting their unhappy and misguided sovereign. The Prince, we find, was easily persuaded to yield to the united invitation of the English, and to embrace the defence of a nation which, during its present fears and distresses, regarded him as its sole protector. The arguments adduced by so considerable a body of Englishmen prevailed to that degree that the States General resolved to lend them their best troops, and measures were immediately concerted to recover England as well as depress France. Thus, while James was labouring under great difficulties and distractions, providing for his security, and endeavouring to remove the just fears and jealousies of his Protestant subjects, the Prince of Orange was embarking his troops with extraordinary diligence; and, to justify his undertaking to the whole world, he published a solemn declaration, dated 10th October, 1688, in which he put forth the reasons which induced him to appear in arms in the kingdom of England, and for restoring the laws and liberties of Great Britain and Ireland.

During this time the citizens of London stopped their ordinary occupations and employed themselves chiefly in looking from their windows and doors at the weathercocks and steeples, to see which way the wind blew; others rose during the night to gratify their

curiosity, and spent whole hours in the streets in prayer for an East wind, which went at that time by the name of the "Protestant East Wind."

An anecdote is told of a seaman who went to consult the *Dragon*, a weathercock, in Cheapside; and, on finding that the wind stood *West*, he cursed the animal for turning his head where his tail should be.

All things being in readiness on 19th October, the Dutch fleet, consisting of 51 vessels of war, 18 fire-ships, and about 300 transports, with an army of nearly 30,000 men, sailed from the Hats, with a S.W. wind, during the silence of the night, so that no sounds were to be heard except those which arose from the unfurling of sails the hauling of ropes, and the voices of the commanders. In compliment to England, Admiral Herbert had the van of the fleet, Vice Admiral Everson brought up the reare, and the Prince placed himself in the main body, carrying a flag with English colours and their Highnesses' arms, surrounded with this motto—"The Protestant Religion and Liberties of England," and underneath it the motto of the House of Nassau—"I will maintain." The fleet were all under sail when a violent storm arose which considerably damaged the squadron and obliged them to return and remain for some time.

Although this disaster ought not to have appeared surprising in the winter season, yet it cast the Protestants, both in England and Holland, into consternation. King James appeared strangely elevated when he received the news; at dinner he used but *one of his hands*, holding the welcome letter in the other. Among other silly things, he said to Barillon, the French Ambassador, laughing—"At length then the wind has declared itself a Papist;" then resuming his serious air, and softening his voice to a whisper, he added, "you know that for these three days I have caused the holy mass to go in procession." But to his utter discomfiture the Protestant East Wind, as it was long called, began to blow, and the Prince of Orange once again put to sea on 1st November, and went on board the *Briel*, of 28 guns. His ships formed a line of about 20 miles in extent. During seven hours this huge fleet continued passing in view of both shores, which were covered with innumerable spectators, who stood gazing with admiration, mixed with terror, at a spectacle at once so pleasing and dreadful. When the fleet approached the coast of England, the Prince changed his ship and sailed at the head of all, to be foremost in danger, displaying his standard in order to make himself more conspicuous, and to animate others by his example. In order to make his force appear more formidable, the Prince determined to alter the dispositions of his ships. Accordingly, the whole fleet was drawn into one body of about 16 ships deep, which stretched from coast to coast, and within a league of each other. While this was going on the trumpets, drums, and other warlike instruments sounded; the vessels saluted, and all the honours and pomp of war were exhibited in sight of the people who were assembled on the coasts of both kingdoms.

Fortunately for the Prince, the same wind which carried him triumphantly through the channel prevented James's fleet from

coming out, for the ships rode at their station with their yards and topmasts down, unable to purchase their anchors, and even saw, to their astonishment, part of the Dutch fleet pass within their sight.

Upon the fleet's arrival, on the 5th November, at Torbay, the Prince ordered that his great standard should be put up, and drawing into the Bay's mouth, they discovered the people of Devonshire, who flocked in great numbers to the sea shore, not to oppose the Prince's landing, but to welcome their deliverer with joyful shouts and acclamations, and to furnish him and his followers with provisions for their refreshment. Coming near, just before any landed, a Chaplain on board the *Golden Sun*, from the top of the uppermost cabin flourished a Bible, and with a voice loud enough to be heard by the people, cried out, "For the Protestant religion and maintaining the Gospel in truth and purity, we are all by the goodness and providence of God come hither after so many storms and tempests; moreover," continued he, "it is the Prince of Orange that is come, a zealous defender of that Faith which is truly ancient, Catholic and Apostolical, who is the supreme governor of this great and formidable fleet."

Riding at anchor for a short space, the Prince about noonday landed with Marshal Schomberg, amid the loudest acclamations of joy. Here we may apply the words of the poet Claudian—

O Nimum dilecte Deo ; cui militat æther
et conjurati veniunt ad classica venti.

"Heaven's favourite ; to whom the skies assistance lend
"Whilst on thy sails conspiring winds attend."

Immediately on his landing the inhabitants are said to have presented their illustrious visitor with the following laconic address—

"And please your Majesty King William
"Your welcome to Brixham quay,
"To eat buckhorn and drink Bohea along with we,
"And please your Majesty King William."

While this was going on King James put out a Declaration cautioning his subjects from entering into alliance with the usurper whom he represented as having so disloyally invaded and disturbed the peace and tranquility of these kingdoms.

Thus the Prince of Orange after five days expedition safely arrived in England, within 20 miles of Exeter, on the ever memorable 5th November, the birthday of the Prince (then in his 38th year), a day already famous for the discovery of the Gunpowder Plot, about 80 years before, and which Providence has thought fit to render more so, by a second delivery from Popish slavery and arbitrary power. The first footing upon British ground in a short time caused him to take full possession of the English dominions, which possession, in the face of the most formidable powers and opposition, he held to the day of his death.

The first thing that the Prince did on his arrival at Exeter was to go and pay his grateful acknowledgments to God in the Cathedral, for his happy and safe arrival. That night he took up his lodgings at the Deanery. The city of Exeter scrupled to receive the Prince. The Bishop fled and many of his clergy refused to attend a sermon preached by Dr. Burnett in the Cathedral. The Dissen-

ters refused the key of their meeting-house to Ferguson, but this gentleman said, laughing, "I will take the kingdom of Heaven by violence." Then calling for a hammer broke open the door with his own hand.

Although the Prince of Orange had landed without obstruction and proceeded without opposition, yet he was not without perplexities and difficulties for several days. Though the people were ready enough to show their joy, they were extremely fearful of offering their services and persons. The memory of the severities against the followers of the Duke of Monmouth was yet so recent that every one feared to engage in a like enterprise. The clergy and magistrates had not made up their minds, and the Bishop and Dean ran off to King James.

He was made to believe that all the gentlemen of the West would join with him upon his first landing; but for a considerable length of time scarce any person of note had come in to him, and he began to think of returning and publishing the invitation he had received from those Lords as a justification for having come over at all; and we further find that he began so far to doubt the success of his expedition that at a council of war, held at Exeter, he suffered it to be proposed to him to re-embark for Holland. We find also that in reply to some gentlemen from Somersetshire he complained of the manner in which he was treated. "We expected," said he, "that you who dwelt so near the place of our landing would have joined us sooner." And again, "Let the whole world now judge if our pretensions are not just, generous, and sincere, since we might have even a *bridge of gold* to return back."

Some days having elapsed, a few gentlemen gave in their adhesion, which was followed by others of greater note. Soon after their arrival at Exeter, Sir Edward Seymour sent for Dr. Burnet, and asked him why they had not got an "Association," without which they were only a *rope of sand*, and none would think themselves bound to stick to them. The Dr. told him "It was for want of a man of his authority to support such an advice." He then proposed it to the Prince, who with the Earl of Shrewsbury and all present approved the motion. Accordingly the Dr. drew out the

"DECLARATION OF THE ASSOCIATION,"

which was laid on a table in the Prince's apartments in the Deanery, where the Lords and gentlemen and others signed it, as follows—

"We, whose names are hereunto subscribed, who have now joined the Prince of Orange for the defence of the Protestant religion, and for the maintaining the ancient government, and the laws and liberties of England, Scotland, and Ireland, do engage to Almighty God, to his Highness the Prince, and to one another, to stick firm to this cause in the defence of it, and never to depart from it till our religion, laws, and liberties are so far secured to us in a free Parliament that they shall be no more in danger of falling under Popery and slavery."

From this time, it is an undoubted fact, that the face of the Prince's affairs were entirely changed. Every day, persons distinguished by their birth, estates, or employments, offered him their services. The powerful effect which this *combination of Protestants*

had upon the country, and especially on the King, may be seen from the following expression used by James, in a letter to the Earl of Feversham, previous to his departure from England—"I hope you will keep yourselves (officers and soldiers) free from Associations and such pernicious things."

This important admission from the unfortunate James proves how much he dreaded the effects of the Orange Association, of which I shall speak in due course.

Let us now revert to the condition of the Protestants in this unfortunate country. In the rebellion of 1641, an universal massacre of the English and Irish Protestants commenced—no age, no sex, no condition was spared—the old, the young, the vigorous, the infirm underwent a like fate, and were confounded in one common ruin. Without provocation, without opposition, the astonished Protestants, living in profound peace, were butchered by their nearest neighbours, with whom they had hitherto upheld a continued intercourse of friendship and good offices. Death was the slightest punishment inflicted by those rebels; all the tortures which wanton cruelty could devise—all the lingering pains of body—the anguish of mind—the agonies of despair—could not satiate their bloody purpose. After this manner, upwards of 300,000 Protestants were cruelly butchered in cold blood—154,000 of whom were killed in Ulster, from the breaking out of the rebellion in October, 1641, until its suppression in 1643, besides many more that perished in the war, fighting against the rebels. Such were the barbarities by which Sir Phelim O'Neal and the Irish Romanists signalized their zeal for the Popish religion in the 17th century—a period memorable in the annals of history, and worthy to be held in perpetual detestation and abhorrence. Although the English Protestants considered themselves badly treated under James, yet it was in Ireland that the mask was wholly thrown off. Full authority was vested in Talbot, soon after created Earl Tyrconnell (commonly known as lying Dick), a man who, from the blindness of his prejudices and fire of temper, was transported with unmeasurable ardour for the Popish cause. He at once disarmed all the Protestants on pretence of securing the public peace. Upwards of 300 officers, most of whom purchased their commissions, were broken; and about 5,000 soldiers were dismissed because they were Protestants, and, being stripped of their regimentals, were turned out naked to famish in the street. The unhappy Protestants now saw all civil authority, as well as the military force, transferred into the hands of their most inveterate enemies. Even the barbarous banditti were let loose to prey upon them in their present defenceless condition. A renewal of the ancient massacres was apprehended; and great multitudes, struck with the best-grounded terror, deserted the kingdom.

The Romanists were now put in possession of the Council-table, of the Courts of Judicature, and the Bench of Justices. In 1687, such was the fact, that there was not one Protestant sheriff in the whole kingdom except Charles Hamilton, of Cavan, and he was put in by mistake for another of the same name, who was a Roman Catholic. In Scotland, all the ministers whom the King trusted were of the Romish persuasion; and every office in the

three kingdoms was transferred from the Protestants. The people now saw how deeply the design was laid, and with what violence carried on by James, to overturn the Protestant religion and government of the State. Thus his Protestant subjects in Ireland, for whom he had nothing better in store than brass money and wooden shoes, were in a deplorable condition. On June 18th, 1689, James set up a mint, in Dublin, to coin money, of the very worst description of brass, old guns, and the refuse of metal, melted down together, valued at about three pence or four pence a pound, which being coined into shillings and half-crowns, each pound weight made about £5 worth. By a proclamation dated December, 1689, the half-crown, bad as it was, was called in; and, being stamped anew, was made to pass for five shillings; so that their three penny worth of bad metal made more than £10 sterling Protestant money. The half-crown piece bore the King's head in bust, inscribed "Jacobus II., DEI. GRA.," and the reverse "A crown laid on two sceptres crosswise. Above this crown were XXX., denoting its value to be 30 pence. The shillings had the same inscription, with XII. The crown piece carried the King on horseback."

Touching this brass money, there is an anecdote of an English Admiral, who is said to have received a bribe from France of £100,000, not to use shot with his powder, as they could stand the powder but not digest the balls. The faithful sailor acquainted William with the circumstance, who replied, "Take the money and do as you please." The French imagining that all was arranged as they had wished, let the English get the weather gage; but the Admiral forgot the money, and returned them lead and iron for their gold; and, when he was upbraided for it, said he did no more than King James had done before him in Ireland—exchanged copper and brass for silver.

Writing of this matter, Macauley says, James's financial administration was of a piece with his military administration. His only fiscal resource was robbery direct or indirect. Every Protestant who had remained in any part of the three Southern provinces of Ireland was robbed directly by the simple process of taking money out of his strong box, drink out of his cellars, fuel from his turf-stacks, and clothes from his wardrobe.

He was robbed indirectly by a new issue of counters, smaller in size and baser in material than any which had yet borne the image and superscription of James. Even brass had begun to be scarce at Dublin; and it was necessary to ask assistance from Louis, who charitably bestowed on his ally an old cracked piece of cannon to be coined into crowns and shillings.

The Protestants of Ireland, thus at the mercy of an unprincipled and unmerciful government, determined, as a final effort, to unite for mutual defence; which they did effectually—as is evidenced at Londonderry and Enniskillen. The siege of Derry is a lasting monument of their bravery; nor can the greatest enemy take aught from their cool intrepidity and noble defence against such fearful odds, whilst suffering under the greatest extremities from starvation and disease.

The objects of the "IRISH ASSOCIATION," which spread over several counties, differed little from the English. "They united

for self-defence and for securing the Protestant religion, their lives, liberties, and properties, and the peace of the kingdom, disturbed by Popish and illegal councillors and their abettors; resolving to adhere to the laws, to the Protestant religion, and to act in subordination to the government of England; declaring, also, that if they were forced to take up arms it would be contrary to their inclination, and should be only defensive—not, in the least, to invade the lives, liberties, or estates of any of their fellow-subjects; no, not of the Popish persuasion whilst they demeaned themselves peaceably. That they would admit none but Protestants into their Association, yet they would protect even Papists from violence, whilst they remained peaceable and quiet, and doubted not but all good Protestants would in their several stations join with them in the same public defence, and that God would bless their just, innocent, and necessary undertaking for their lives, laws, and religion.” Of this society Lords Mountalexander, Blaney, Kingston, Chidley Coote, the illustrious George Walker, and the Apprentice Boys of Derry were members. From this time there is no record of the existence of these Associations until the Popish conspiracy against the life of King William III. called for their re-organization.

We revert now to the progress of the Prince of Orange. The bigoted James was now occupied running about in a ludicrous manner, touching people for the king's evil in one place, and reviewing his troops at another. Father Peters went off in a mysterious manner to France, and there seemed to be a general and swift dispersal of all the priests and friars. One after another the King's most important officers and friends deserted him and went over to the Prince. On the 22nd November, the King issued a proclamation of pardon to all such as had joined themselves to the Prince, but it was neither read nor regarded.

The affairs of the Popish party became more and more desperate. Prince George of Denmark, with many others of the nobility left James and went over to the Prince. The Popish Chapels at York, Bristol, Gloster, Worcester, and Shrewsbury, and many other places, were entirely demolished. The author of the “Exact Diary of the Late Expedition,” (page 69), informs us that Irish Papists had fortified a bridge in Berkshire, planting on the middle of it two great guns, with many more on a brick house situated between the bridge and the town; and here they resolved bravely to defend the passage against the Prince's men: but, unfortunately, a parcel of country boys advanced, in front of whom was a sort of extempore drummer, who, with a bunch of cock's feathers in his cap, and a broad buff belt supporting his instrument of discord, kept beating with unceasing assiduity, and—

Lilliburlero was the tune they played,
Marching down to battle.

The Irish Papists, frightened at the noise and sound of such music at such an unusual hour, ran away, so the Prince's volunteers seized the stronghold and captured the cannon,

Lilliburlero is the air now known as the “Protestant Boys.” It was first published in 1661, and was afterwards used in singing the burlesque lines—“Lero, lero, Lilliburlero,” by which much ridicule was brought to bear powerfully against King James and his

party. The poem is in two parts, only one of which is given by Percy or Duffy, but both may be found in Crofton Croker's "Historical Songs." Bishop Burnett, in his "History of his own times," says, a foolish ballad at that time, treating the Papists, and chiefly the Irish, in a very ridiculous manner which had a burden, said to be Irish words, "Lero, Lero, Lilliburlero," that made an impression on the King's army that cannot be imagined by those who saw it not. The whole army and at last the people both in city and country were singing it perpetually, and perhaps never had so slight a thing so great an effect.

The Popish party now become so contemptible in London, that on the 6th December there was a hue and cry after Father Peters. On the 9th, the Pope's Nuncio, with many others, departed from Whitehall; and, next morning, at about four or five o'clock, the Queen crossed the water to Lambeth, and so on to Gravesend, where she embarked for France, taking, it is said, the great seal of England with her, it never having appeared until 3rd May, when it was found in the Thames, by a fisherman, in a red bag. The King, reduced to such a dilemma, sent the Marquis of Halifax, with others, to treat with the Prince of Orange, to whom the Prince returned the following reply:—

"That all Papists, and such persons as are not qualified by law, be disarmed, disbanded, and dismissed from all employments, civil and military."

However, James resolved to leave the country; and ordered the Earl of Feversham to disband the army and dismiss the soldiers.

The concluding part of the letter ran thus:—"Keep yourselves from joining ASSOCIATIONS and such pernicious things.—JAMES. REX." Accordingly the Earl on the receipt of this disbanded 4,000 men.

To all intents and purposes this was a clear desertion of his army, which put them under the necessity of joining the Prince of Orange. On the 11th December, about three o'clock, James went down the river in a small boat towards Gravesend. The master of the boat requiring ballast, ran into the Isle of Sheppey, where the fishermen and smugglers seized the unfortunate monarch, and called him a "Hatchet-faced Jesuit." As they took his money and refused to liberate them, he told them who he was, and that William wanted to take his life. He began to cry for a boat, lamenting that he lost a piece of stick on his journey which, he said, was a "fragment of our Saviour's cross."

The Prince, however, only glad to get rid of him, suffered him to hover about Rochester until the 23rd, when he went towards Dover, and finally embarked on a vessel, ready for his transportation to France, leaving a terrible example to all British kings never to invade the religion or liberties of a Protestant people.

It may be interesting to give here the opinion which the French Court entertained of the conduct of James II. "The Court of France never approved of the false methods of this prince: That he had undertaken very imprudently to overturn the Protestant religion, which was that of the State. That it was, in him, a great folly to desire a repeal of the Test and Penal Laws, which the English esteemed the sanctuary of their nation. That this affection

for the Court of Rome and the Monks was ridiculous and silly ; and that his attempting to give employment to the Roman Catholics, which he had ravished from Protestants, had given just cause to all members of the estates to complain of his injustice."

On 15th December the Prince entered London, and on 23rd January the Lords passed this Order—"That no papist, or reputed papist, presume to come into the Abbey of Westminster Hall during the sitting of this convention." On the 28th January the Commons decreed—

"That, James II. having endeavoured to subvert the Constitution of this Kingdom, by breaking the original contract between King and people, and by the advice of Jesuits and other wicked persons having violated the fundamental laws, and having withdrawn himself out of this kingdom, has **ABDICATED** the Government, and that the throne is thereby vacant."

On February 13th, William and Mary, Prince and Princess of Orange, were proclaimed King and Queen of England, who, at their coronation, were obliged to swear "That they would maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion, established by law."

Thus ended that stupendous revolution in England, to the great joy of the Protestants of Europe and many of the Roman Catholic Princes and States, who were at last convinced that the attempting to force England to return under the obedience of the See of Rome would certainly have ended in the ruin and destruction of these kingdoms. Had a Prince of less secrecy, prudence, courage, and influence than the Prince of Orange undertaken this business, it might, most probably, have miscarried. His knowledge of the English character enabled him to see that they would not suffer their country to sink into slavery and Popish power, unless, indeed, they were vastly changed, and had resolved to surrender their religion, laws, and liberties to the will of renegade James and his priestly advisers.

It is unnecessary to dwell on the circumstances connected with the eventful battles of the Boyne, Aughrim, the siege of Limerick, and the surrender of Athlone, by which the reduction of Ireland was entirely completed, and gave peace to the Irish Protestants.

The following interview between William and his friend Bishop Burnet, previous to his departure for Ireland, will be read with great interest. On the day preceding his departure, William called Burnet into his closet, and in firm but mournful language spoke of the dangers which on every side menaced the realm, of the fury of the contending factions, and of the evil spirit which seemed to possess too many of the clergy. "But my trust is in God ; I will go through with my work or perish in it, only I cannot help feeling for the poor Queen ;" and twice he repeated, with unwonted tenderness, "the poor Queen." "If you love me," he added, "wait on her often and give her what help you can. As for me but for one thing I should enjoy the prospect of being on horseback and under canvass again. For I am sure that I am fitter to direct a campaign than to manage your House of Lords and Commons. But, though I know that I am in the path of duty, it is hard on my wife that her father and I must be opposed to each other in the field. God

send that no harm may happen to him. Let me have your prayers, Doctor."

Burnet retired greatly moved, and, no doubt, put up with no common fervour those prayers for which his master asked. On the following day, 4th of June, the King set out and landed at Carrickfergus on the 14th.

The following interesting anecdote is recorded in an unpublished book of manuscript in the Armagh public library:—

After the battle of the Boyne, King William attended service in St. Patrick's Cathedral, Dublin, where he heard an excellent sermon from Dr. King, suitable to the occasion. The King was highly pleased with the discourse; and enquiring who preached, was informed that it was Dr. William King; at which his Majesty smiled, and said that their names were both alike—"William King and King William."

William was not long in possession of the throne when several attempts were made on his life. Conspiracies were set on foot for the purpose of overturning the present arrangement, and more especially the destruction of the King. To counteract this, the Protestants once more thought of the old Association, and called for its re-organization. The members of the House of Commons waited on their King, and presented their determination with this request:—

"That he would order both that and all other Associations by the Commons of England to be lodged among the records in the Tower, to remain as a perpetual memorial of their loyalty and affection to his Majesty." Whereupon the King told them that "As they had freely associated themselves for his and the common safety, he did heartily enter into the same Association; and would be always ready, with them, to venture his life against all who should endeavour to subvert the religion, laws, and liberties of England;" and promised "that this and all other Associations should be lodged among the records in the Tower."

The next day the Commons resolved—

"That whosoever should, by word or writing, affirm that the Association was illegal, should be deemed a promoter of the designs of the late King James, and an enemy to the Laws and Liberties of the Kingdom."—7 & 8 Wm. III., cap. 37.

The Lords also resolved on forming an Association. In fact the entire population of England freely entered into close combination for the defence of the Protestant religion, their lives, and properties. These Associations occasioned, among others, two small medals. First: on the face is represented Saul, surrounded with his guards, casting a halbert at David, playing on a harp, which missed him. David playing on a harp, which is the emblem of Ireland, denotes King William; and, by Saul and his guards, are meant King James. The reverse contains a cockade, or knot of ribands, on each bow of which is represented a crown; and on the cockade are these words—"Trinational Association for King William III."

The other medal relates to the disappointment of the conspirators. The face represents William's bust. On the reverse stands a column, against which arrows, swords, and flames spread themselves without doing the least injury.

Harris informs us that the Parliament of Ireland met on the 27th June, but that no business was transacted except signing the Orange Association, conformable to that in England, which was done by every member except the representative for the County of Cavan, who was expelled the house for his refusal.

In closing the Session of Parliament, 1698, July 5th, the King made the following observations:—

“That he could not take leave of so good a Parliament without acknowledging his sense of the great things they had done for his safety and honour. The happy uniting of us in an ASSOCIATION for mutual defence—the making such provisions for our common security—are such things as will give a lasting reputation to this Parliament, and will be a subject of emulation to those who shall come after.”

In 1713, the Bishop of Cork wrote a pamphlet entitled “Drinking to the Memory of the Dead,” wherein he strongly reprobated the prevailing fashion of toasting to the “Glorious, Pious, and Immortal Memory of the Great and Good King William.” Those against whom this was levelled, in return, satirized his Lordship by putting to the toast, sufficiently long, an addition which speaks of his name and character in no gentle terms. Whether this circumstance be admitted as evidence of the existence of the Society at that time, I am not prepared to say; but I have in my possession a rare and valuable print, “done from the original painting, by John Wyck, once King William’s, now in the hands of the Bishop of Kildare, 1743,” the inscription on which clearly proves that a society, similar to our own, was in effective order—

“In memory of our late glorious deliverer, King William III. This Plate (of the City and Castle of Namur, taken 1695) is most humbly dedicated to the Superiour, Wardens, and the rest of the members of the Loyal and Friendly Society of the BLUE and ORANGE, by a member, and their obliged humble servant, JOHN FABER, 1743.”

Of this artist, we have the following history from Lord Orford—“John Faber was born in Holland, and brought to England a three years old. He executed a prodigious number of portraits some of which are free and beautiful. He resided in London, at the Golden Head, Bloomsbury Square, where he died in 1756.”

Matters being thus settled to the satisfaction of the Protestants in these countries, peace and prosperity flourished for many years, until the spirit of persecution broke out afresh in Ireland, from 1757, when the most fearful atrocities were committed by bodies of Romanists, or the unoffending Protestants of the North of Ireland. The Calendar, from that year up to the re-organization of the Orange Association in 1795, is one continued history of treason, destruction of Protestant property, burning, outrages, and murder. These outlaws, not mentioning the Jacobites, assumed at different times the appellations of Hearts of Oak, Hearts of Steel, Defenders, Shanavists, Caravats, Threshers, Carders, United Irishmen, Whiteboys,* Ribbonmen; and, in latter times, Young

*NOTE.—Lord Macaulay states that the bogs of Ireland afforded a refuge to Popish outlaws, much resembling those who were afterwards known as Whiteboys. These men were then called Tories. The name of Tory was therefore given to Englishmen who refused to concur in excluding a Papist Prince from the throne

Irelanders, Molly Maguires, Phoenix Men, &c., who kept Ulster in a constant state of anarchy and rebellion.

Having given, in as short a space as possible, some of the causes which led to the Revolution, and having followed the progress of the Prince until his settlement on the throne of these Kingdoms, I shall now show the condition of Ireland, previous to the establishment of the present Orange organization, by giving from the best authorities a chronological series of the most remarkable occurrences in Ireland from the year 1729—

A.D.

- 1729.—The Popish Bishops of Ireland obtained a Bull from the Pope to raise money for the sale of indulgences, to be speedily applied to restore James III. to his right, and to put his Majesty George II. and all the Royal family to the sword. The whole of this plot is to be found in 6th vol. of the Journals of the H. of Com. (p. 342).
- 1757.—First meeting of the Catholic Committee.
- 1759.—The Whiteboys began their depredations, for the purpose of separating Ireland from England, with the assistance of France.
- 1762.—They committed fearful excesses, headed by Father Sheehy, afterwards hanged.
- 1773.—That system of concession and conciliation, which laid the foundation of the rebellion, began.
- 1779.—The Volunteers raised for the defence of Ireland.
- 1780.—The progress of the Whiteboys checked by the Volunteers. The 5th George III., cap. 8, gives an exact description of their proceedings—“That they assembled riotously, injured persons and property, compelled persons to quit their abode, imposed Oaths by menaces, sent threatening and incendiary letters,” &c.
- 18th Feb.,
- 1782.—First meeting of Volunteers. On the institution of the Volunteers, some low persons, who turned out notorious traitors in the rebellion, assumed the rank of officers, viz.—N. Tandy, Bacon, the tailor, and M. Dowling, all of whom the lenity of the Government saved from the fate they richly deserved.
- Oct. 9,
- 1783.—Catholic Emancipation first propounded.
- July 4,
- 1784.—Origin of Defenders and Peep-o'-Day-Boys, in County Armagh, occasioned by a duel between two men; a religious war succeeds and innumerable riots and depredations are committed.
- 1787.—Disturbances between these factions cause the interference of the military.
- 1788.—The Defenders resolved to purchase nothing from Protestants.
- A Volunteer Corps raised to check the outrages in County Armagh; the Defenders procure arms to openly oppose them.
- 1791.—The inhuman murder of Mr. Barclay and his family, at Forkhill, by the Defenders. Resolutions by Sheriff and Grand Jury of Armagh against them.
- The Society of United Irishmen formed by some nominal Protestants of depraved principles and no religion, who were in the pay and designs of the Catholic Committee.
- Oct.—Their first meeting in Belfast.
- Dec. 30.—The United Irishmen encourage similar societies throughout the kingdom.
- 1792.—The Defenders carry their destructive principles over Ireland.
- „ Parliament house burned by the machinations of the United Irishmen.
- „ An intended rising in Dublin, but frustrated by the exertions of the Government.
- „ A corps of traitors, called the National Guard, with green uniform and pikes, formed in Dublin, headed by N. Tandy and Rowan.
- „ Wolf Tone and others sent to reconcile and unite the Peep-o'-Day-Boys and Defenders, in the County Armagh.
- „ The “Northern Star” advises an union between Catholic and Presbyterians. Samuel Neilson, in his examination before a Select Committee of the House of Lords, stated that the affiliated system began in 1792, and that it was not completed in Ulster till May, 1795.

A.D.

- 1793.—The Romanists having obtained privileges demand further measures.
- 1794.—T. W. Tone, Secretary to the Catholic Committee, transported for treasonable conspiracy to bring in the French—Payne's "Age of Reason," in general circulation.
- 1795.—The Lord Chancellor attacked, and nearly lost his life. The Primate and Mr. C. Beresford assaulted in the same manner. The Defenders resolved to shoot the Lord Lieutenant, seize the magazine, and kill all the nobility in Dublin.
- „ About this time the Defenders committed the most daring outrages about Armagh; and the reign of terror was so great, that the Protestants were obliged to go in crowds together to the fairs and markets, which induced many Protestants in that County and Tyrone to form an association, shortly after called Orangemen, for the safety of their lives and properties against the inroads and licentious fury of the insurgents.
- Sep.—The Defenders, under the name of Freemasons, assembled from all quarters round Loughgall, and fired into the houses of Protestants, but were dispersed. On 18th, a treaty of peace was signed at Daniel Winter's, near Portadown, which was immediately violated by the rebels, who returned destroying property and renewing their depredations.
- „ 21.—Battle of the Diamond, beside Loughgall, wherein the Defenders were totally routed, with the loss of 48 men killed on the spot, and driven into the wilds of Monaghan and Tyrone. The rebels were twelve to one in the field. Quigley, the rebel commander, had ordered his father to prepare an entertainment for his forces on their return from victory, which he considered as certain; they did not, however, think it expedient to wait for the banquet on that memorable day. We find that Protestants, of a more solid and respectable class (including the gentry, merchants, and substantial farmers) seeing that a firm stand must be taken to drive these ferocious plunderers from the country, joined in the fight and partook of the honours of the victory; and so closely were the cowardly assassins pursued that, in their hurried retreat, they left in the hands of the victors plunder of the vilest sort—old guns, rusty bayonets, fixed on poles, pikes, spades, scythes, reaping-hooks, tattered green uniforms, ragged pieces of antiquity in the shape of coats, brogues, wooden crosses, crucifixes; with several white and green flags, which did not do much credit to the artist—one of which, however, deserves mention. It was the rallying standard of Quigley, the rebel captain. On a white ground, with a green shamrock border, is painted the Virgin Mary, presiding as a goddess, with a bunch of beads in her hand, and underneath the following inscription:—"Deliver us from these heretic dogs, and then we will be free." This relic is in the hands of the widow of the late Master of No. 76, Tandragee, who captured it on the field; and, though a little "worse for the wear," it is regarded with much veneration and pride by the Brethren in that locality.

So sure were the Rebels that the confiscation of all Protestant property would take place, that Michael Kelly, commonly called General Kelly, made a will, by which he left Captain Blacker's estate to a relation, in case he should be killed in the conflict. This will and Father Roche's vestments were afterwards found together on Lacken Hill, when General Johnston drove the rebels from it.

Several printed copies of the following "Bloody Oath" were found on the bodies of those who were slain:—

"I—, do solemnly swear by our Lord J—s C—t, who suffered for us on the cross, and by the blessed Virgin Mary, that I will burn, destroy, and murder all heretics, up to my knees in blood! So help me God."

The Protestants were fully persuaded that, unless they "associated" for self-defence, they would become, on account of their fewness, an easy prey to these rebels. At length, we see that on 21st September, 1795, took place the memorable "Battle of the Diamond," which ended in the total defeat of the Papists. In commemoration of the victory, the first modern Lodge was formed on the evening of that day, on the field of battle

The Orangemen, who before the commencement of this wide spread anarchy and treason were few, and consequently unable to resist the numbers of their enemies, were now vastly strengthened by the accession of all such as remained loyal and desired to stand for their King and security of property. Accordingly from this time they increased in strength and numbers to the very great mortification of the democrats and republicans, who had spread disaffection and infidelity throughout the land. The services which the Orangemen rendered to the Government, during the rebellion of 1798, can never be forgotten.

The enormous sum of £823,517 6s 4d claimed by the suffering loyalists in every county in Ireland with the exception of Armagh, for loss of property during the rebellion of 1798, is sufficient to prove, without other arguments, that wherever the Orange Association had been established, as in Armagh, order, peace, and prosperity triumphed over chaos and rebellion.

The Warrant of Authority under which these men met to transact Business, differs much in appearance from that now used in the Institution. It was simply a slip of paper, of the worst description, about six inches in length by two inches in breadth. The following is the inscription, taken from an original—

One Hundred and Seventeen.

Armagh, August 14, 1796,

JAMES SLOAN.

These documents are now very rare, and looked upon with much interest by every member of the Society.

Speaking of Warrants, it has been often asked why No. 1 was sent to "The Dian," in a neighbouring county. The reason is this—A few days after the struggle at the Diamond, some persons from that locality came to Loughgall, for the purpose of procuring from Sloan the necessary authority for admitting members into their Lodge. Being in his garden at the time, Sloan directed them to the village to procure writing materials. During their absence, James Wilson, on a similar errand, arrived from the Dian. On being informed that there was neither pen nor ink, he at once replied, "If that be all, I can provide against that, and 'tis best; for the first Orange Warrant should not be written by anything made by the hand of man; and, taking a sprig from a tree of hyssop which grew in the garden, he handed it, together with the cover of a letter, to Sloan; who, being taken aback at the novelty of the proceeding, incautiously signed the paper, thus establishing the claim of "The Dian Men" to a number which, by right, should never have left the vicinity of the field of victory. When the men who had gone to the village returned and found what had been done, nothing could exceed their disappointment; and finally refused to take a warrant. Others, more fortunate, stepped in; and these poor fellows now rejoice in the possession of No. 118.

Our enemies have endeavoured to confound the Orangemen of this time with the "Peep-o'-Day-Boys;" and in this, I regret to say, many ignorant Protestants have, unwittingly, joined. It has been stated that the latter merged into the Orange Society; that the name dropped, and that of Orangemen succeeded. Now, to those who are conversant with the history of that period, such a state-

ment will be found contrary to facts. The Whiteboy system began so early as 1757. The Defenders (who embraced nearly all the Romish peasantry) and the Peep-o'-Day-Boys commenced in the year 1784; and the outrages were so fearful, during 1791 and 1792, as to call for a Parliamentary enquiry in 1793, and the imposition of the Insurrection Act in 1795. The Orange Association was organized in 1795, which proves that the Protestant organization was the "offspring of peril and necessity."

It was well known that none of that class, who had been "Peep-o'-Day-Boys," joined the Orange Society until the year 1798; for as soon as the massacres, perpetrated at Vinegar Hill and Scullabogue, were known in the North, numbers of Unitarians* (of whom many had been disaffected) trembling for their safety, became Orangemen; and General Knox, depending on their zeal and sincerity, embodied them and procured arms for them from the Government. In Lord Gosford's evidence, before the Parliamentary enquiry, it is clearly established that the original Orangemen were exclusively members of the Established Church, the Peep-o'-Day-Boys being Dissenters. Sir Richard Masgrave says—"I think it right to mention that the Orange Association should not be confounded with the disgraceful outrages which prevailed in the County Armagh many years preceding between the lowest class of Presbyterians, under denomination of "Peep-o'-Day-Boys," and the Roman Catholics as "Defenders." Again, page 558—"Dickey, a rebel leader, who was hanged at Belfast, declared, a short time before his execution, that the Presbyterians of the North perceived, too late, that if they had succeeded in subverting the Constitution, they would ultimately have to contend with the Roman Catholics.

We may then safely say that previous to the formation of the Orange Society, Ulster was in disorder, but from that time to this it has been tranquil. In fact, it will be found that in the very year in which the Orange Institution struggled into existence, more cold-blooded crimes were committed in a single county in Ulster than have disgraced the nine counties of that Province during the sixty-five years of its strength.

That there might be no mistake in this matter, and lest I should be accused of stating what could not be supported by facts, I consulted the criminal registry of records of the Clerk of the Crown in the Library, Armagh, as to the state of this County for a few years from 1759, and as the Books opened I extracted the following List of "Prosecutions" for murder, treason, felony, assault, and rescue, carrying and taking arms, riotously assembling as Defenders, riot and burning property, administering and taking unlawful oaths, drinking confusion to the King and Government, tumultuously meeting and firing on Protestants, &c., &c.:—

1759	Lent Assizes ..	82 cases.	1774	Lent ..	177 cases
1760	Lent ..	74 ..	—	Summer ..	95 ..
—	Summer ..	91 ..	1775	Lent ..	128 ..
1762	Lent Assizes ..	69 ..	—	Summer ..	121 ..

*NOTE—It is but just to state that those connected with these disgraceful proceedings were all republicans and under control of the "Committee of United Irishmen," in Belfast and Dublin.

1776	Lent	„	..101 cases	1793	Summer	„	..110 cases
1777	Lent	„	..100 „	1795	Lent	„	.. 79 „
—	Summer	„	.. 98 „	—	Summer	„	.. 75 „
1778	Lent Assizes	„	..128 „	1796	Lent	„	..293 „
1786	„	„	..126 „	—	Summer	„	.. 65 „
1790	„	„	..103 „	1797	Lent	„	..120 „
1791	„	„	..107 „				

The first case brought forward by the Crown at the Lent Assizes, 1796, after the Battle of the Diamond, was against Pat Hendren, Dan and John Gallagher, who were convicted for the crime of “Firing on Protestants.”

Thus it will be seen from the foregoing analysis that the County of Armagh at that time presented a scene of terrorism, outrage, and bloodshed equal to the worst times of anarchy.

In 1688, the Protestants united together to “stick firm to the Protestant cause, to WILLIAM, and to one another; and never to depart from doing so until their religion, laws, and liberties were so far secured to them that they should no more be in danger of falling under Popery and slavery.”

This was a noble resolution on the part of our illustrious forefathers, and a mighty foundation laid, upon which it was by Heaven decreed that their posterity should construct a temple.

Two centuries have almost passed away, and we find ourselves surrounded with disaffection to a Protestant Government; living in times fraught with danger to our religion, laws, and all that is dear to us. Our ancestors, in associating themselves together, laid down a good example, and their sons have availed themselves of the many advantages arising therefrom.

The existence of a Protestant combination like ours at all times is indeed important, for it keeps the machinery and framework ready and in use for occasions when loyalty and organization is essential to the public good and British interests. It might be too late to forge the weapon when the warfare should begin.

Affiliated branches of the parent society have been established in every clime and country where a British Protestant has set his foot. Alike in all its details to the original confederation is constituted the Orange Association of the present day—having for its object the maintenance of the Protestant religion, Protestant succession to the throne, civil and religious liberty, and mutual protection in times of danger and persecution. Had such an institution existed in 1641, the awful massacre of Protestants which then occurred would have been impossible. Universal vigilance, immediate communication, preparation and devoted union on the part of the Protestants which then occurred would have rendered such a catastrophe, as that which merciless Rome then inflicted, even beyond the hope of malignant and murderous superstition.

We have, at present, such an organization among Protestants of every denomination (for our confederation is the only society in which all good Protestants can meet as brethren), that they cannot be taken by surprise; and, it may be stated without fear of contradiction, that the grand show of strength made by the Orangemen of Ireland at the beginning of the disturbances in 1848, had more effect in quelling the prospects of the rebels, and breaking the spirit

of enterprise, than all the military arrangements made by the Lord Lieutenant. From all parts of the land, immediately after the publication of the Grand Lodge manifesto, the same confession of utter despair came up amongst the insurgents—"We fear not the military—half of them are with us : nor the police—they are ready to fraternize ; but those —— Orangemen will fight against us to the death."

The principles of Orangeism have remained universal from 1795 down to the present period. The times may have altered ; but the principles of the Orange Association remain unchanged. Its efficiency has been recognised on many occasions—in England, Ireland, and the American colonies. General Knox, a man of great experience, commanded the forces in the North during the rebellion of 1798 ; and having reviewed 30,000 Orangemen at Lurgan, he assured the Government that the Orange Institution was of infinite use ; and that he would rest the safety of the North in the fidelity of the Orangemen.

The late Grand Master, the Duke of Cumberland, stated in the House of Lords—

"That he did not accept the office of Grand Master until he had the full concurrence of his late Majesty George IV., who not only said to him, that he should be glad he did accept it, but he knew it was in good hands."

His Royal Highness further asserted—

"That in the year 1798 or 1799, he saw the officers and men of the 4th Regiment (King William the Third's own regiment) wear orange and purple ribbons in their breasts in the parade, at Swinley camp, in the presence of George III. ; and, if not mistaken, believed the late King George IV. became a member of the Lodge in that regiment."

In an edition of the "Rules and Regulations," published by Charles, of Dublin, in 1813, we read as follows :—

"The enlarged institution was copied from one which, since the Revolution, has existed in the 4th Regiment of Foot, raised by King William, into which Orange Lodge several Princes of the House of Hanover have not thought it beneath them to be initiated. We believe that the King was—we know the Prince of Wales and the Duke of York were made Orangemen. This institution nearly constituted as at present, dates therefore from the Revolution ; and was kept up in small numbers until 1795." The 4th Foot was originally one of the Tangier regiments commanded by Colonel Trelawney, brother to the celebrated Bishop of Bristol, before mentioned.

Many eminent statesmen have borne honourable testimony to the unswerving loyalty of the Orange societies, and the powerful effect which their zeal and uniform devotion to the cause of the Constitution produced in intimidating traitors and defeating their sanguinary machinations. The Chief Secretary of State for the Home Department, in 1814, vindicated the societies from the unjust aspersions cast upon them by their enemies. He stated that they had existed more than twenty years ; and that they had been grossly calumniated by the disaffected. We can also refer to the Address, presented by the Orangemen of Ireland to Earl Camden, when Lord Lieutenant, and his Excellency's reply thereto : to the letter of

thanks from his Majesty's Government to the Orangemen of Manchester, in 1814: and to the gracious reception of the address from the Orangemen of Ireland by the King's Most Excellent Majesty, in the year 1820; and the subsequent official publication of the same in the Gazette, on 20th June following. On a late occasion, the great Conservative leader, Disraeli,* vindicated the Orange body in the following strain:—"We have confidence in that portion of the population of Ireland, to whom we must not allude in this House except in a whisper; but, respecting whom, I trust the time will arrive when their religion will no longer be considered a reproach, nor their loyalty a crime."

And, as to the present crisis, were this kingdom assailed in any part by an invader, a numerous and trusty band could be relied on from the Orange population. They have been treated, indeed, with coldness; repeatedly have their rights been sacrificed—their loyalty has been spurned and scoffed at; and yet they have never swerved from their allegiance. At every occurrence of danger—whether from foreign intrusion or Jesuit conspiracies—to sever British connection with Ireland, they have constituted a power to which Government have confidently appealed. Although the crack of the Volunteer's rifle is not heard in Ulster, the fact is well known to those responsible for the peace of the Empire, that the "French party" in Ireland are opposed and overawed by a loyal organization, more given to solid acts than to mere bluster. Thus we see that, since the Revolution, Orange Associations have rendered effective service to the Protestant religion, the State, and especially to the House of Brunswick, in placing them on the throne of England.

So little is known of the early history of the organization of the present Society in Ireland, that I am induced to give a brief sketch of the formation of

THE GRAND LODGE OF IRELAND.

Previous to the formation of the Grand Lodge of Ireland, and the issuing of a general and uniform Code of Rules and Regulations, the Society was for some time confined to the County of Armagh. Parties desirous of being in connexion with the parent Society, came to receive instructions and the forms requisite for the constitution of a Lodge. At length we have an account of a meeting of Deputies from the following Orange Lodges, to take into consideration the best mode of organizing the Orangemen of Ireland, and rendering them more effective in support of their "King and Glorious Constitution," held in Dublin, March 8, 1798:—

PRESENT—

WILLIAM BLACKER, Grand Master, Armagh;
Sergeants LITTLE, M'CLEAN, and HOLMES, Armagh;
,, DOUGLAS and SINCLAIR, Armagh;
Major MOLESWORTH and Captain MOORE, Cavan;
THOMAS VERNER, Grand Master of Tyrone, Londonderry, and Fermanagh;

* The head of a Government who declared in public that Papists were the "Natural Allies of Conservative principles," and the chief officers of that party, who coquet with Popery and vote for the Maynooth grant to conciliate the Pope's Brass Band, may fairly assume the name of Conservative, but can by no means claim to the title of Protestant.

Captain BERESFORD, Dublin Cavalry ;
 Sergeants HUGHES, HAMILTON, GIBSON, and GILCHRIST, Cavan ;
 EDWARD BALL, J. DEGONCOURT,
 Lieutenant-Colonel ROCKFORT,
 Sergeant-Major GALLOGLEY, and Sergeant PRICE, Fermanagh.

Thomas VERNER being called to the chair, the following Resolutions were unanimously agreed to :—

“That it is highly advisable that a proper correspondence should be forthwith instituted between the different Orange Lodges in this kingdom.

“That it is advisable that a Grand Lodge should be formed for that purpose, to be held in Dublin.

“That this Lodge be called the ‘GRAND LODGE OF IRELAND,’ for correspondence and information.

“For the purpose of carrying the above Resolutions into effect, that each County should be divided into districts by the Grand Master and other Masters of the County.

“That it is advisable that the first meeting of the Grand Lodge of Ireland should be on Monday, 9th April, 1798, to be held at the house of Thomas Verner, Esq., of Dawson Street, Grand Master of the Counties of Londonderry, Tyrone, and Fermanagh.

“That a copy of these Resolutions shall be sent to every Lodge in Ireland.

(Signed),

“THOMAS VERNER, Chairman.”

At an adjourned meeting of the Grand Orange Lodge of Ireland, November 20, '98, the following Grand Officers were present :—

THOMAS VERNER, Grand Master.

J. C. BERESFORD, Grand Secretary.

Rev. T. F. KNIPE, Grand Chaplain.

R. C. SMITH, jun., Deputy Secretary.

J. S. ROCKFORT, Grand Master County Carlow.

H. A. WOODWARD, HARDING GIFFARD.

SAMUEL MONTGOMERY, G.M., County Kildare,

WM. RICHARDSON, JOHN FISHER.

WM. CORBETT, W. G. GALWAY.

FRANCIS GREGORY.

At this meeting “a proper system of Rules, for the government of Orange Lodges,” was adopted and ordered to be printed.

We have in them an interesting series of Resolutions which places the County of Armagh in an honourable position, as follows—

RESOLVED—“That new numbers be printed on parchment and stamped according to the specimen produced,” &c.

RESOLVED—“That for all new numbers issued on vellum, the sum of five shillings and five pence be paid—half-a-crown for the Grand Lodge of Armagh, and half-a-crown for the Grand Lodge of Ireland.

“That after the date hereof, every Warrant renewed or granted must be signed by the Grand Master of Ireland, and countersigned by the Grand Secretary of Armagh, and that no other shall be valid ; and that the Grand Secretary of Armagh do issue them to the Grand Masters of Counties and to no others.

“That the Secretary of the Grand Lodge do write to Wolsey Atkinson, Esq., Grand Secretary of Armagh, enclosing him these

Resolutions, and requiring him to make a return of numbers granted up to this time," &c.

ORDERED—The Grand Lodge will meet the first Tuesday in every month, at Harrington's, in Grafton Street, at seven o'clock in the evening, and the third Tuesday in every month, at three o'clock in the afternoon, at same place.

ASSOCIATION OF GREAT BRITAIN.

The present organization of the Orange Association of Great Britain commenced in England as a distinct and self-governing body in 1808, although various Orange Lodges were established there before that time. Even as early as 1800, Warrants were issued by the Grand Lodge of Ireland for that country.

The Grand Lodge of Great Britain held its first meeting in Manchester, in 1808, when Colonel Samuel Taylor, of Moston, was elected Grand Master, and R. Nixon, Grand Secretary. In 1820, His Royal Highness the Duke of York was elected Grand Master, Lord Kenyon, Deputy Grand Master of England, and the Duke of Gordon, Deputy Grand Master of Scotland, Lord Lowther, Grand Secretary, and Colonel Fletcher, Grand Treasurer.

His Royal Highness, on his appointment to the office of Grand Master of the Institution, sent the following reply:—

Horse Guards, 8th Feb., 1821.

"To the Grand Secretary.

"FRIEND AND BROTHER—I have to acknowledge the receipt of your letter of the 6th instant, and to acquaint you that Mr. Eustace communicated to me the Resolution entered into by the members of the Loyal Orange Institution, appointing me their Grand Master, with which I felt much gratified, and I am sorry that my acquiescence therein should not have been sooner communicated to you.

"I am, yours,

"FREDERICK."

On the death of the Duke of York, in 1827, His Royal Highness, Field Marshal, the Duke of Cumberland, was elected Grand Master, and the Marquis of Chandos, Grand Secretary. In 1829, we have it on the authority of Colonel Fletcher, that there were 381 Lodges, and about 150,000 Orangemen in Great Britain. In the same year Dr. Burgess, Lord Bishop of Salisbury, was elected Grand Prelate of the Order, assisted by thirteen Grand Chaplains.

1834.—In the Rules of the Society published at this time, there appears the following interesting note as to the Grand Lodge Dress—

"The rev. functionaries of the institution appear in Grand Lodge in their canonicals. Their insignia is a purple velvet scarf, with gold binding, gold fringe at the ends, and lined with orange silk.

"The uniform of the lay dignitaries is a blue coat with purple velvet cuffs and collar, a convex King William button, orange buff waistcoat, with white trousers on the 4th of June, and blue in February—patterns of which may be seen at the office of the Deputy Grand Secretary. An orange scarf and purple collar, with a medallion, are likewise to be worn on all occasions in the Imperial Grand Lodge, by those entitled to display such badges of distinction."

According to the evidence of Mr. Cooper, before the Committee of the House of Commons, in 1835, there were at this time 40,000 Orangemen in and about the City of London.